

THAT THERE IS PLASTIC NATURE

dies of animals, holds together such things as, of their own nature, would other wise, move contrary ways, and fly asunder, as fire and earth, which would be distracted and dissipated, the one tending upwards, the other downwards, were there not something to hinder them ? Now if there be any such thing, this must be the soul, which is also the cause of nourishment and augmentation.— Where the philosopher adds, that though some were of opinion, that fire was that, which was the cause of nourishment and augmentation in animals, yet this was indeed but *awainov* TTOUC, ou fojv <*7rXdJe yg airiov, dXXa ^uaXXov y ^vyy, only the con-cause or instrument, and not simply the cause, but rather the soul.— And to the same pur-% ^{De₁ ^₁cs ^₁c*8*} pose he philosophizeth elsewhere, ovSe

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Gpyd&rai irdvra' Neither is concoction, by which nourishment is made in animals, done without the soul, nor without heat, for all things are done by fire. And certainly it seems very agreeable to the phenomena, to acknowledge something in the bodies of animals superior to mechanism, as that may well be thought to be, which keeps the more fluid parts of them constantly in the same form and figure, so as not to be enormously altered in their growth by disproportionate nourishment; that, which restores flesh that was lost, consolidates dissolved continuities, incorporates the newly-received nourishment, and joins it continuously with the pre-existent parts of flesh and bone; which regenerates and repairs veins consumed or cut off; which causes dentition in so regular a manner, and that, not only in infants, but also adult